THE ABORTIVE OF AN IDLE HOVRE:

OR

A CENTVRIE OF EPIGRAMS.

AND

A MOTTO VPON THE CREEDE.

By Sr T. VV.

Scribimus indocti, doctiq; poemata passim.

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Vinum, & Vinegrum.

I Neither hang out Bush nor Signe, t'inuite
The commers by to taste, what VVine I sell:
T'is new, but hard, the pallat to delight:
Yet I haue often heard some others tell,
That I haue VVine, some much more sweete then other:
Beleeue them not, for they may be deceau'd,
T'were better taste thy selfe, then trust an other:
I passe not if thou taste, or taste not, so I leau't:
It's that I made my selfe, t'was neuer bought,
Many pay deare, for that's exceeding nought.

THE *Abortiue of an idle* Houre.

To the Reader. *Ad Lectorem.* Epigr. 1.
Apologia pro Libello.

THe Epigrams which you ſhall read
Are ſome good, moſt part nought,
Indifferent ſome; or elſe indeed
A booke, no booke is thought.

Sunt bona, ſunt quædam mediocria, ſunt mala plura,
Quæ legis hic: aliter non fit Auite liber:
Ep. Mar.

both sings in one *In Hermaphroditos Anglicanos.* Ep. 2.

THe * Tyrian maides in ſhooting tooke great pride,
And alwayes wore their quiuer by their ſide;
Our Brittaine brutes, or rather Monſter-dames,
Whoſe necks are compaſſ'd with hells yellowe flames,
I muſt tell troth, though I be ſhent for blabbing,
They were Steeletto's, for their prid's in ſtabbing.

* Virginibus Tyrijs mos eſt geſtare pharetram. Virg.

In Druſum. Ep. 3.

WHen Druſus waits vpon S^t. *George* his day,
He prays his friends not to moleſt him then,
For then hee's not his owne man, doth he ſay,
He's ſo imployd, as other Lordings men;
The man's ſo farre for being then his owne,
That Druſus and his clothes alike are knowne.

In Leuem. Ep. 4.

LEuis through much experience vnderſtands
Women haue cauſe to fancie falling—— bands.

vpon an ont eye'd man

In Monoculum. Ep. 5.

WE deem them craftie, which with one eye look;
But I dare take my oath vpon--no booke,
Monoculus did nere deceiue his brother,
Hee'd see with two eyes, if he had another.

vpon a Bawde,

In Lenonem. Ep. 6.

LEno protests it is not past foure yeares,
Since shoe-tie-roses were in estimation;
And he was one that had the first he swears,
T'is like; for he loues still to be in fashion.
But for his credit and the time, I'le add,
He eight years since a paire of* Roses had.

*Non Rosæ mundæ,

In Leuem. Ep. 7.

I Will not, *no, and that's as much as I,
This phrase cost Leuis hir Virginitie.

*Two negatiues make an affirmatiue.

In Littletonicos. Ep. 8.

AN auncient tenure Cornage is ye know,
And heretofore hath bin of more esteeme:
Now horns in euery place so common grow,
That men ridiculous this Tenure deeme;
But Inns-of-Court-men should not Cornage scorne,
For they are much behoulding to the Horne.

It summons them to dinner

on a vainglorious fellow, a crakin Boaster Braggirt,

In Thrasonem. Ep. 9.

THraso is loath, that his well-wishing friends
Should see his courses, or know what he spends;
But when to borrow neede doth vrge him, then
He stands not on't, Bee't knowne vnto all men.

Nouerint vniuersi,

In

In Allum. Ep. 10.

ALLus proteſts, that he can drinke no wine,
He loues it not, t'will make his headpeece light;
With ale or beere (ſayth he) I'le rather dine,
Than hurt my ſtomacke, or my wits affright.
At wine his lipps ſhall not ſo much as ſmacke,
But you may dayly make him drunke with ſacke.

In Quercium. Ep. 11.

QVercius turns ouer many Phyſicke bookes,
But doth not practice, yet on water lookes;
I haue not heard his phyſicke ere ſau'd any,
But once I heard, he would haue poyſond many.

In Lucifugum. Ep. 12.

LVcifugus was with a Ghoſt ſo haunted,
That he thought euery place to be enchaunted;
He could no ſoner moue him to one place,
But ſtill his Ghoſt had got before his face.
Lucifugus ow'd mony to his hoſt
This was his night and day moleſting G.

De ſimulachro Thomæ Bodlëi equitis aurati, Bibliothecæ Oxonienſi dicato. Ep. 13.

HEre may you ſee though Bodley but in part,
Apollo's image and Lyſippus art.
To wiſhe for more then part of him were vaine,
For all the earth cannot the* whole containe.

*Anima

The

In Orbicularem figuram mundi. Ep. 14.

THe world is round, we know, that liue therein,
T'is round in compaſſe, and t'is round in ſinne.

In Magnaſum. Ep. 15.

MAgnaſus is a man of worthy race,
His noſe ſtands like a Screene before his face;
Much worſhip did he loſe of the laſt Queene,
Becauſe he could not for his noſe be ſeene.
I heare he hath of late receiu'd ſome grace,
His Noſe it ſeemes, was in ſome other place.

In Thraſonem. Ep. 16.

THraſo looks big, and mak's his cheeks ſeeme ten,
As if he would out-face an hoſt of men:
The fleſh, the deuill, and the world, I know
He cannot conquer, though he puffeth ſo.

In Dronum. Ep. 17.

WHere euer Dronus ſups, or dines, or walks,
He thinks on Dolon, and on Dolon talks;
He's much indebted vnto him, he ſaies;
And ſo thinke I, but debt is ta'ne two wayes.
In debt to him ſayth he: I know he's bound,
Not for his loue, but t'is for many a pound.

In Herguſum. Ep, 18.

DRunken Herguſus is knowne euery where,
Al ſpendthrifts know him, ſuch as loue good beere
Cuckolds, Pandars, and periur'd drabs can tell,
Hee's ſtrange to none, not ſcant to them in hell;

Who

Who knowes him not? if he be ſtrange to one, Noſce teipſ
T'is to himſelfe, himſelfe he ne're hath knowne.

In Literem. Ep. 19.

LItoris holds him for a ſimple ſwaine,
That get's not forty pounds a yeare by's wits;
But he (me thinks) makes ſmall vſe of his braine,
His ſhirts are bad, nor dainty are his bits;
Yet thoſe, to whom the man is better knowne,
Affirme he vſeth all he hath, that's ——.

In Herguſum. Ep. 20.

HErguſus, I had almoſt quite forgot
To aske thee why of late thou art ſo hot;
I will not blame thy liuer, nor thy heart,
Thy heate proceeds from ſome inferiour part.

In Thraſonem. Ep. 21.

THraſo proteſts his neighbours goods to couet,
Is ſinne ſo vile, no crime may be aboue it;
To wiſh his wife, he ſweares, mauger the Deuill
Can be no ſinne; for, ſhee's his greateſt euill.

In Biberium. Ep. 22.

BEcauſe I ſayd Biberius was diſcreete,
In that he vs'd few words when we did meete,
One fell a laughing, and this ieaſt did breake,
Biberius drinks vntill he cannot ſpeake.

De Inſignibus Oxonienſium. Ep. 23.

INeuer did behold ſince I was borne,
An Oxe or Bull whoſe head had not one horne:

The Citizens of Oxforde had of yore
A Bull that scant had halfe a horne, before
The learned Tribe, which indecorum scorns,
Out of their loue gaue them a paire of HORNS.

In Britannicas Amazones. Ep. 24.

THey say a new Plantation is intended,
Neare or about the Amazonian riuer,
But sure that manniſh race is now quite ended;
O that great Ioue of all good gifts the giuer,
Wold moue King *Iames* once more to store that clyme,
With the Mall-cut-purses of our bad time.

De Corde & Lingua. Ep. 25.

Non loquitur os secundum cor.

THe tongue was once a seruant to the heart,
And what it gaue she freely did impart;
But now Hypocrisie is growne so strong,
She makes the heart a seruant to the tongue.

To his worthy friend Captaine Butler, Gouernour of Bermuda, or the Summer Ilands. Ep. 26.

*By reason of Rocks, the entrance into those Ilands is very dangerous.

*In the beginning of that plantation, great store of hoggs were found there.

IMarueil I, what miſchiefes or what euils
Hath made men call your Iles the Iles of Deuils,
Is't for the perillous * Rockes, or for the * Swine,
In whom our Lord the Legion did confine?
What ere it be, let's heare no more complaints,
So gouerne you, they may be Iles of Saints.

In Thraſonem. Ep. 27.

THinke not amiſſe of Thraſo in your hearts,
Becauſe he brags, and ſets forth his good parts,

For

For I haue knowne ſome backward to reueale
That which they loſt, becauſe they did conceale.

In Leuem. Ep. 28.

LEuis was troubled with a iealous man,
Which long perplex't the ſilly womans mind,
But taking heart, ſhe ſtudies all ſhe can
For's iealous humor remedy to find:
She ſo contriu'd, that through a little chinke
He ſaw that done, which earſt he did but thinke.

In Mortem. Ep. 29.

DEath, wher's thy ſting? I hope th'art taken downe,
I feare thee not in Citie, Court, nor Towne;
Thou need'ſt not boaſt thou rob'ſt men of their breath,
For he that conquer'd Hell did conquer Death.

In Quercium. Ep. 30.

QVercius queaſie ſtomack feeds on muttons,
Great eaters ſin (ſaith he) and termes them glutons;
To thruſt himſelfe out of the count of ſinners,
One legg of mutton ſerues him minc't ten dinners.

De Luna. Ep. 31.

VVOmen from Luna's cuſtome much doe ſtray,
She makes hornes monthly, but they e'ry day.

In Lenam. Ep. 32.

LEna was once of gallants much eſteem'd,
But now ſhe is a ſeaſon vnworthy deem'd,

By thoſe of whom ſhe hath bin often vs'd,
She is contemned, ſcoft at, and abus'd;
The reaſon's this; All men affect and wiſh
To haue the youngeſt fleſh and ouldeſt fiſh,

In Terguſum. Ep. 33.

HOmer did drink, and Homer could not ſee,
But Homer drunke not out his eyes, like ——

In Littletonicum quendam. Ep. 34.

THe morrow next after an Ember Faſt,
Litoris brags of his laſt nights repaſt;
Partrich and Pheaſant, tut, with him's no diſh;
I thinke ſo to, wher's neither fleſh nor fiſh:
He alway keepes his bed, when he ſups beſt,
But Morpheus ſtill is maſter of the feaſt.

In Allum. Ep. 35.

INe're did wiſh thee well, thou ſaidſt to day,
Now therefore Allus marke what I ſhall ſay:
I wiſh thy noſe for euer may looke red,
For, vvhen t'is pale (I feare) thou wilt be dead.

In Ebrioſum Ep. 36.

FIe man, ſayth ſhe; but I tell miſtris Ann,
Her drunken husband is no drunken man;
For, thoſe whoſe wits are ouercome with drinke,
Are voyd of reaſon, ſuch are beaſts I thinke.

In Petræam. Ep. 37.

WHo ſayth Petræa hath no abſtinence?
Thoſe that ſay ſo, haue but a little ſenſe,

For moſt men know, ti's euident and plaine
That none from Church doth more then ſhe abſtaine.

In Thraſonem. Ep. 38.

THraſo I thinke doth neare of anger dreame,
Although his Coller ſeems to be extreame.

In Lexum. Ep. 39.

WHen Sword and Buckler was in eſtimation,
Lexus ſayth, then a man might haue ſome play;
But ſince this noble fight grew out of faſhion,
A boy might kill a man in any fraye:
Lexus in honour of this ould defence,
Hacks many a * Buckler in an other ſenſe.

* One end of a Sur-loin of Beife called the buckler peece, by reaſon of a large flat bone in that part.

In Lizam. Ep. 40.

LIza doth nothing well, her ſiſter ſay's
But this proceeds from enuie, I can tell,
For which I muſt her ſiſter much diſprayſe;
Since many know that Liza drinketh well.

In Curuum. Ep. 41.

WHen Curuus firſt Siluanus daughter ſaw,
Her heat of youth his froſtie bloud did thaw;
Which ſo inflam'd the aged mans deſire,
That he ne're ſtood on portion with her Sire;
Nor was there cauſe, the match was not ſo bad,
For with his wife enough (God knowes) he had.

In Ventroſum. Ep. 42.

FOr trees an pont-houſes I doe not care,
As long as you (Ventroſus) preſentare,

For in the greatest shew'rs and storms I tell ye,
I wish noe better shelter then your belly.

In Litorem. Ep. 43.

Lye on Litoris, doe, heau's noe controules,
Thou maist as freely lye here, as in Poules;
But now my small friend, that the lesse men say,
The more they write against thee every day.

De Anglis. Ep. 44.

IT seemes the English men are Caniballs,
For they eat Foules, and fooles we know are men;
Such as eate men haue bitter barbarous galls,
The English haue so, it should follow then.

Resolutio.

BVt I'le resolue this doubt equiuocall
Some men are Foules, some fooles are men, not all.

In Magnasium. Ep. 45.

THart vaine Magnasius for to be so proud,
Because so many, where thou com'st, giue place,
And most of those are of the vulgar croud,
Yet were they Lords I think, t'were noe great grace:
For one of better vnderstanding knowes,
They giue not place to thee, but to thy Nose.

In Thomansium Long. Ep. 46.

THart very fitly nam'd Thomansius Long,
For with thy name doth well accorde thy nature;
Long ere thou wilt doe good, or right a wronge,
Long in thy lying, likewise long in stature,

Th'art

* A white meat made of Creame and Rice, called of some a Rice-mos, of others a Foole.

Th'art long in all, in Nature, ſtature, Name,
But thou com'ſt ſhort of vertue, and good fame.

De Muſis. Ep. 47.

YE reuerend Poets, now but earth and clay,
And ye the gloryes of this preſent age,
Vouchſafe mee leaue with due reſpect to ſay,
Ye ſeemd to flatter in your ſacred rage,
Faining the Muſes to be women, when
Reaſon approues them rather to be men;
Thoſe Nine, in men are but a nine-fould ſkill,
Which for the head is the ſupreameſt part
Doe there inhabit, as vpon a hill,
Well nam'd Parnaſſus, or the houſe of Art;
Ther's ſcant nine women wiſe; men nine times nine,
Then reaſon will, they ſhould be maſculine.

In Piſcatorem quendam. Ep. 48.

O *Stendum piſcem*, quoth a learned Clarcke,
That ſcornd to vſe his mother tongue in ſchooles;
A right wiſe ſcholler forthwith got a Barcke,
And out he goes with all his angling tooles;
His guide pointing to Heau'n, ere they went farre,
Cry'd *Ecce piſcem*, angle for the ſtarre.

De Oto. Ep. 49.

OTus a Mayde both farre and neere hath ſought,
But cannot come, where he dares ſweare is one;
I tell him Maydes are common to be bought,
If they be common then, ſayth he, th'are none.
T'is true and falſe: But I miſtooke the diſh,
Otus ment fleſh, and I ment Maydes the fiſh.

In Thrasonem. Ep. 50.

THraso giu's out, he's riding out of towne,
Yet still I meet him ierting in his gowne;
Which would haue made me thought it but a brag,
Had I not knowne he kept a running Nagg:
But if to speake my conscience I were bidden,
He rides not halfe so oft, as he is ridden.

In Britannicam Amazonem. Ep. 51.

GOd saue you Captaine. Oh I haue mistooke,
Excuse mee Ladie; when I first did looke
Vpon your broad-brymd hat, and flaunting feather,
Those martiall ensignes met in you together,
Made mee suppose a Captaine you had beene;
Your sex like men I neare before haue seene.

In Lizam. Ep. 52.

Tarlton cut off all his skirts because none should sit vpon them.
* Poynted round.

CRosse mee not Liza, ne'ther be so perte
For if thou do'st, I'le sit vpon thy skerte.
Thou know'st I know thy nimble fingers ioynts,
Then hold thy tongue, and stand not on thy* points.

In Leuem. Ep. 53.

TH'Italians say, Giue me your wenches fat,
To make them faire, wee'l quickly find a meane,
They'l haue them fat and faire; but wot you what,
Thou takst such paines, that thou art carrion leane.

* Punctuallists

In Quosdam Punctualisticos. Ep. 54.

ILe tell a secret, if you will not mocke it,
Some keepe a Kalender worne in their pockit,

To

To note their dayes of buisnes and delights:
Others doe beare about a Rowle of knights,
So punctuall are they; Yet to their disgrace,
They haue mistaken both their Day, and Place.

In quendam Tobacciserum. Ep. 55.

WHen men are dry, they vse to call for drinke,
And so they wet their arrid parts, I thinke,
My husband bibs, and drinke doth euer cry,
Yet his drinke doth not moysten, but doth drye.

*De *Galaxia sive Lactea via.* Ep. 56.

PHilosophers and Poets doe agree,
A white or milkye way *in heau'n to be:
T'is well their iudgements there so much doe marke,
For on the earth the wayes of men are darke.

* Nihil aliud est, secundum Philosophos, quàm albi coloris apparentia, quæ fit ob intentionem astrorum luminis, quæ, vbi circulus apparet, densissima sunt & numerosissima. Est via sublimis, cælo manifesta sereno, Lactea nomen habet: candore notabilis ipso: Ouid.

In Drusam. Ep. 57.

DRusa loues powdring, but she hateth salt;
At first this humour seemeth very strange,
Like his who loueth beere, yet hateth mault;
But Drusa's woman-like, constant in chaunge.
Which maks mee hope, that in her daintiest fare.
She may loue salt, and hate her powdred haire.

In Capistra fœminea. Ep. 58.

TRadition sayth the Mair's of Oxforde wore,
A Rope about their necks* in time of yore
But now for decencie of later yeares,
In the Rop's place each Mai'r a Ribbin wears;
This fashion women vse, which maks mee doubt,
When that came in with them, their Ropes went out.

* Quære de hoc.

* Ropes on or about the head was a signe of submission. 2. Kings 20. 31

Ad ſeipſum. Ep. 59.

NOr pine, nor pranck, in pouerty or wealth;
Nor curious be, nor careleſſe of thy health;
To others doe as they ſhould doe to thee;
Loue th'actiue life, yet not too buſie bee.
Maturely ponder, eare thou doſt propounde,
Prepare thy mind to want, and to abound:
I giue my ſelfe this Counſell, to indeere
Mee to my ſelfe, ſince to my ſelfe moſt neere.

In Corbum. Ep. 60.

COrbus will not, perſwade him what I can,
The world ſhould take him for a Gentleman;
His reaſon's this; becauſe men ſhould not deeme,
That he is ſuch, as he doth neuer ſeeme.

Ad laudem cuiuſdam fœminæ virtute præcellentis. Ep. 61.

MEn ſay th'art crooked and exceeding black,
My eye obſerues not any thing you lack,
And I eſteeme thee as a precious Iewell,
In thee is that giu's my affection fewell;
I loue thee much, what faults ſo ere men finde,
Becauſe I know thou haſt a beuteous minde.

In Lenonem. Ep. 62.

GOod lawes there be, and Proclamations made
To force the abſtinence from fleſh in Lent;
But Leno's appetite is ſo vnſtaide,
Fleſh he muſt haue, though after he repent;
I wonder how he keeps worms from his mawe,
They ſay his fleſh is leane, and freſh, and rawe.

In quendam—— Ep.63.

HOneſt Sir Iohn doth to his neighbours cry,
Forſake the world, and learne the way to dye;
If this be wholeſome counſell he doth giue,
Why then makes he himſelfe ſuch ſhift to liue?

In Aſſinium. Ep.64.

ASinius weeps ſtill, for he feares to dye,
As who ſhould ſay, teares did produce his dayes;
Nay laugh not, till you know his reaſon why,
Perhaps t'is ſuch, that it will merrit prayſe;
Singing (ſayth he) portends death to the Swan;
Why may it not preſage the like to man?

Alluſio ad præcedens. Ep.65.

THis may be true; For wer't for ioy or ſorrow, * The Player
**Singer* ſung ouer night, and dy'd next morrow.

In Mopſam. Ep.66.

VVHen Mopſa mee a Noſe-gaye pray's to buye,
I doe not geſſe her meaning ſuddainely;
Her Noſe ſo gay is, that I oft ſuppoſe,
She would not ſell her flowers, but her Noſe.

In Galbum. Ep.67.

GAlbus, when thou wert young, I knew thee fayre,
But you are Sun-burnt ſince that time, you ſay;
That burnt you are, you ſhall not neede to ſweare,
For none that knows thee will the ſame denaye.
But many doubt, though you haue cloſely hid it,
That t'was not Phebus, but t'was Phebe did it.

In Cornutum. Ep.68.

* That which the eye ſees not the heart neuer rues.

VNtill Cornutus gazed in a glaſſe,
He little thought that he a Monſter was:
But when he ſaw the truth, he cry'd out then,
Women haue pow'r to metamorphoſe men.

In Aſſinium. Ep.69.

TEll me Aſſinius, how it comes to paſſe,
That thou do'ſt hold in ſuch contempt an Aſſe;
Knew'ſt thou as much as I, I'de vndertake,
Thou'dſt loue an Aſſe better for thine owne ſake.

* Similis ſimilem petit.

De Chinenſibus. Ep.70.

THe men of China ſay (who are ſo wiſe)
* We ſee with one eye, they with double eyes;
Suppoſe they err not: yet a Chriſtian man
Sees more with one eye, then with two they can.

* And all the world, according to their prouerbe.

Ad Lectorem intelligentem. Ep.71.

REaders too common, and too many be,
Hee's tearm'd a Reader, can reade A.B.C.
But I'le not call for ſuch a Readers ayde,
For then poore rymes, you were but ill apayde;
I onely craue protection from his hands,
That carps noe more, then what he vnderſtands.

* Duplex eſt hic ſenſus.
* Ars non habet inimicum præter ignorantem.

Apologia pro ſe ipſo. Ep.72.

I Pra'y faire Ladyes pard'ne my forward youth,
If I haue ſlaunder'd you in telling truth;
You ſhall noe more me thus offenſiue finde;
But if you mend not, in a worſer kind.

In Zabidium. Ep. 73.

I Loue thee not Zabidius,
Nor can I ſtay ſo long
To tell thee, why I hate thee thus,
Thy breath doth ſmell ſo ſtrong.

Non amo te Zabidi, nec poſſum dicere quare;
Hoc tantum poſſum dicere, non amo te.
Mart.

In Litorem. Ep. 74.

IF I againſt Litoris ought haue writ,
I ſhall not need to feare his reading it;
My youth hath ſeldome ſo much in his ſlopp
To buy my Booke, wer't in a Brokers ſhopp.

Ad Libellum. Ep. 75.

IF Philomuſus reade you, my rude Rymes,
You may haue hope to outliue preſent times;
According to the ſentence he ſhall giue,
Or looke you muſt to die, or looke to liue.

In Lenonem. Ep. 76.

TIs a great ſigne, that Leno's ſtomack's hot,
Becauſe hee's noted to loue Lemons ſo:
But of this reaſon ſome approueth not,
Who better do his conſtitution know:
For they affirme, his Lemons got by theft,
And thoſe are caſt-* ones, ſuch as Prieſts haue left.

* Prieſts Lemons.

De quatuor Terminis militaribus. Ep. 77.

IF Souldiers may obtaine foure Termes of warre,
Muskets ſhalbe the Pleaders, Pikes the Barre;
And ſince our Termes are rare, get we but one,
Mars ſhall eate fleſh, Iuſtinian picke the bone.

In quendam Richardum. Ep. 78

*The old custome was, that whosoeuer repented not within a yeare after their marriage, they might go to Dunmowe for a flitche of Bacon, and haue it vpon demaund.

DIck went to Dunmowe for a *Bacon flitch,
And claim'd the custome there: But one replide,
Although I know you (Sir) exceeding rich,
And well may pay; you shall not be denide,
So you will fetch your wife, for then I vow
You shall beare hence two sides of a fat Sow.

In Rodulphum. Ep. 79.

* Not Esquire by honour of bloud.

ROdulphus frets, that he is rank't no higher,
Because (sayth he) his Title is Esquier;
Of the first * magnitude hee's not, may be
Some Pippin-Squire, or one of lowe degree.

In Aucipem. Ep. 80.

* Fistula dulce canit, volucres dum decipit Auceps.

YE harmles birds, the Fowler now doth watch ye,
Take heed his charming musicke doth not catch ye;
Happy were ye, and most secure from wronge,
If that a * Fistula were in his tounge.

In quosdam Panedentes. Ep. 81.

YE Rau'nous Eat-breads, had you chaunc't to liue,
When Christ the Loaues did to the hung'ry giue;
You eat bread so, that some prophanely thought,
That Miracle had then beene neuer wrought.

In Lenonem. Ep. 82.

Aspicis vt veniant ad candida tecta Columbæ.

THe Doues will dwell in habitations cleane,
They thriue not, nor delight in any other:
But thou hast got a habit so obsceane;
(Which thou deriu'st neither from Sire nor mother)

Thou dwell'ſt in Houſes(and delight'ſt therein),
Such as are naſtie with the ſtench of ſinne.

In Floram. Ep. 83.

FLora was ſicke; they ſay ſhe's now amended,
But wanteth weight her ſicknes ſo impaird her;
That weight ſhe wanteth ſhall be condiſcended,
She's now ſo light, that honeſt men diſcard her.
If ſhe be well, iudge thoſe that haue more ſkill,
In my opinion ſhe is verry ill.

Ad Dominam Sapientiam. Ep. 84.

EVer young Lady, euer glorious faire,
T'is ſtrange the ſons of men no more doe court thee,
Youth, beautie, honour, wealth, vncertaine are
A month they vexe, if one day they diſport thee;
How talpiſhe-blind are thoſe, who doe not ſee,
They nothing haue (Dame Wiſdome) wanting thee?

In quoſdam non Ignotos. Ep. 85.

TH'antipathy of nature in theſe men,
Deſerue an obſeruation with my pen:
Two things they loue, greene Leeks and toſted Cheeſe,
But Hemp they hate, and when they ſee't, they ſneeſe.

In non Decimantes. Ep. 86.

SOme theeues are *water-Ratts, ſomeway-purſ-takers, * Pirats.
Some Canters are, and other ſome Houſe-breakers;
Ther's many ſorts of theft, many of theeues,
The greateſt *thoſe, keepe that the Church releeues. * Sacrilegious

De Naui submerſa. Ep. 87.

At north fleete March 1619. goeing out to the East Indies

THe Poaſt brings newes a Ship is ſuncke hard by,
Laden with goods, worth threeſcore thouſand (pounds;
T'were rude in me, to giue the Poaſt the lye,
Yet graunt me leaue to ſhew, I haue ſome grounds,
He talks of Goods, if one * Good were therein
She had not ſuncke, but ſee the weight of ſinne!

Chriſto in naricula (quamuis dormiente) non perierunt. Mar. 4. 38.

In Cornutum. Ep. 88.

THe time hath been, thou weart a ſucking Calfe,
And then thy mother daily vſ'd to beare thee;
But when thou wert a weanling, halfe in halfe,
Thy weight encreaſ'd, and then thy Sire did reare thee;
But now th'art growne an Oxe, I know not one
Can beare thy Horns; thou art ſo monſtrous growne.

Ad Floram. Ep. 89.

THe vſe of Maſks I cannot but commend,
To keepe the beautie from the ſcorching Sun;
But *Flora* I would know, what you intend,
Whether you feare the Moone, when day is done;
For I haue heard, that duly euery night
You weare a Maſke, to ſmooth, but not to white.

De ſuffocatione Matricis. Ep. 90.

BElla is much afflicted with the Mother,
No Phyſick can her mind's content reſtore;
A contrary diſeaſe troubles her brother,
Of ſome the Father * tearmd; which lyes ſo ſore
Vpon his heart, and thence not to be driuen
Till he may ſay, the Father is in heauen.

* Dolor patris

In

In Leucm. Ep. 91.

T'Is white and red that moſt delights the eye,
That cheek's ador'd, where thoſe two colours lye;
But thou look'ſt green as leeks, or greeneſt glaſſe,
Which hue in thee, confirms all fleſh is graſſe.
Greene cures greene, conceiue me in a word.
For thee nought's better then a Green-gooſe ——

Ad Senatores Lond. Ep. 92.

GRaue *Senators*, add to your *Roy'l Exchange*, (pleaſure
One* window more, through which your eyes with
From thence may ſee your Feildes, and leuell rangē
Of your young Plants; oh take not ſo much leaſure
For a good worke, which had beene done (ſome ſay)
Longe ſince, had not a* Stile ſtood in the way.

* You may call it North-ſtreete.

* Quære de hoc.

De quodam iocoſo. Ep. 93.

A Merry Greeke ſet vp a *Si quis*, late,
To ſignifie a ſtranger come to towne,
Who could great Noſes, and their heate abate;
His lodging, ſuch an Inne, the day ſet downe,
The hugeſt Noſes thither made repaire,
But Leech found none, they made mine hoſt to ſtare.

Of the Trees and Walkes in Moore-Fields. Ep. 94.

YE vpright Formaliſts, and grauelld walks,
Of you the Spaniard, Dutch, Italian talks;
So talke they of your Citty's great Infectour,
Old More-Ditch, and condemne the works directour
That More-Ditch is not leſſe Ditch, or more water,
To cleanſe the filth of thoſe, * that eate ſlaughter.

Thinke vpon Midletons water.

* The Cut-throates of White-croſſe-ſtreet

In Vulpinum. Ep. 95.

VVlpinus twice was ſicke, twice made his will,
(With no intent, that then ſhould be his laſt)
Gaue all to thoſe, who bore him no good will,
Which well he knew, but policie forecaſt:
That hope of gaine did gaine thoſe men reſpect,
Whom all the world would otherwiſe neglect.

In Potatores.
Ep. 96.

YE guſling drunkards, I do much admire,
Your throats weare not, nor that your arms do tyre
In ſwallowing drinke, and lifting double luggs,
Which fright my ſenſes, as the ſight of buggs;
O Guttur-Laine, how many ſorts of drinke,
Run poaſt through thee, as water downe a ſincke?

In temporis profuſores.
Ep. 97.

THe world is ful of prodigall expenders,
The borrowers are more then are the lenders;
Thoſe Prodigalls commit the higheſt cryme,
Who waſt their liues in vaine expence of time.

In quendam morbum equinum.
Ep. 98.

THe'rs one diſeaſe in country and in London
Hath men and horſes ye, and women vndon;
There cannot ſure a more contagious thing come
Then this diſeaſe that ſpreads o're all the Kingdome;
I dare not nam't leaſt Prides pyes in their paſſions
Chatter againſt mee. Oh horſes! oh the Faſhions!

In quoſdam Tubicinatores.
Ep. 99.

YE roaring beggers, tell mee what you meane,
To ſpend each Chriſtmas ſo much winde, to gleane
Gratuities from men. O come not neere
Where I abode, or whiſper in my eare;
Be ſure your tongues with modeſtie be tipt,
And then I'le tell you, beggers muſt be whipt.

In Zoilum. Ep. 100.

MY Booke is ſhort ſayth Zoilus, What then?
I wiſh it ſhort, and ſweet to other men.

Or thus. Ep. 77.

IF Souldiers may obtayne foure Termes of warre,
Muſkets ſhall be the Pleaders, Pikes the Barre,
For blacke Bagges, Bandeleers, Iackets for Gownes,
Angels our fees, wee'l take no more crackt Crownes.

FINIS.

Libellus.

IF any aſke me now, whoſe booke I am,
I cannot anſwere without ſignes of ſhame;
For he that owns mee, very often ſaith,
I am the worſt of all the bookes he hath,
And which more grieues me, calls me triuiall rymes,
Th' vntimely iſſue of his idle times.

A MOTTO VPON THE CREEDE.

Nullum simile est idem. Arist

KIng Dauids* foole in paths of Athists trod,
Denying him whom ——— *I beleeue in God,*
Nay more ye Athists know (although it spight ye)
I'le euer trust in——— *The Father Almightie:*
Nor feare I pestilence, nor sword, nor dearth,
Confessing him ——— *Maker of Heau'n and earth.*
I'ts thou O Lord, the hearts of men that try'st,
Thou know'st my faith in thee ——— *And Iesus Christ,*
Mediat my sinnes (or else I am vndone)
Sweet Christ, with God, thou art ——— *His onely Sonne,*
All men O God, thy mercie must recorde,
Who mad'st vs, slaues to sinne,* free by ——— *Our Lord;*
Which with a* bitter welcome was receau'd
Into this World, O Christ ——— *Who was conceiu'd*
Not by the Carnall act of man, but most
Miraculously ——— *By the Holy Ghost:*
Nor stayd God here, nor did his mercie vary,
Christ was for vs ——— *Borne of the Virgin Marie:*
When he consummated each worke and wonder,
Most innocent, for vs ——— *He suffered vnder*
Th' accursed Iewes, through Iudas that false mate,
And the constrained doome of ——— *Pontius* Pilate:*
And more for vs was buffited,* enui'd,
Reuil'd, disdain'd, and last ——— *Was crucify'd:*
* Ioseph of Arimathea then (inured
To works of mercy) beg'd his body ——— *Dead, and buried:*
The Lord of life; would all our sinnes had ended,
And beene engrau'd with him, when ——— *He descended*
(As we beleeue, and this our Creed doth tell)
Into the graue, or pit, or ——— *Into hell:*
Captiuitie led captiue, Death in chaine

* Psal. 14. 1.
*2 Sam. 24. 13
* Rom. 8. 27.
* 1 Corin. 16. 13.
1 Tim. 2. 5.
* 1 Tim. 1. 15.
* Mat. 1. 16.
* Mat. 1. 20.
* Mat. 26. 48.
* Mat. 26. 48.
* Mat. 27. 24. 28.
*67.
*35.
* Mat. 27. 58.
* Psal. 68. 18.

*Mat. 27. 63. 28.6. And for vs men ——— *The third day rose againe*
*Heb 9.14. And by his resurrection from the bed
Rom.6.2. Of soules deceas'd, rays'd mankind ——— *From the dead:*
Mat.28.9. And rotten works of sinne, talk't with th' Eleu'n
Mar.16.14. Gaue them a chardge ——— *Ascended into heau'n:*
But not as man, who out of sight forgetteth
Their suits, and wants are absent, still ——— *Hee setteth*
Close by our God his heau'nly father, and
*Mat.26.64. For sinners interceads ——— *On the right hand*
Of maiesty incessantly, and rather
Then Saints and Angells, begs ——— *Of God the father*
Forgiu'nesse of all sinnes, t'is he can right ye
O sinnefull sonnes of men, eu'n he th' ——— *Almightie:*
*Eph.4.30 Who then would * greiue him? who so sottish be
To say hee's not in heau'n ——— *From thence shall he*
The second time (till when he will not budge)
Descend from heau'n his Throne, and ——— *Come to iudge*
*Mat.25.34. 41. With * *Ite* or *Venite* such as led
Liu's good or ill ——— *Both the quicke and the dead.*
And though he's now in heau'n, we must not grieue in,
His corp'rall absence; now doe ——— *I beleeue in*
*Iohn 14.16. The Com'forter his spirit * gainst whom an host
*Rom.8.2. Is weake, so pow'rfull is ——— *The holy Ghost:*
Satan shall neuer leaue mee in the lurch
Whilst I am branch of ——— *The Catholicke Church:*
*1 Thess.5.13 Let Christians learne to liue in * peace and vnion,
In zeale to imitate ——— *The Communion*
Of heau'ns rich Citizens, wher's noe complaints
Nor iarrs of Angells, Cherubs nor ——— *Of Saints:*
*Heb. 12.14. Ther's loue, and blisse, and * peace with so much eu'nesse,
That they ne're one another aske ——— *Forgiuenesse*
*Mat.34.46. Then let's not speake, but doe * the deeds that wins
The loue of God, and the full pard'ne ——— *Of sinnes:*
So when we dye, or greiue, ther's a refection,
Life after death, ioy by ——— *The resurrection*

Nor

Nor ſhall we then, though low doth lie the head,
Be ranck't amonge the number ——— *Of the dead:*
This is a comfort ſweete, and neuer waſting,
To be aſſur'd of ——— *The life euerlaſting;* *Theſſ. 5. 17.
*Pray'rs may doe much, therefore let Preiſt and lay men,
For this great bleſſing knit vp all with ——— *Amen.*

FINIS.